A DECLARATION OF THE PFALTZGRAVES: CONCERNING THE FAITH AND CEREMONIES PROFESSED IN HIS CHURCHES.

According to the Originall printed in the *High Dutch*, translated by *I. R.*

LONDON,
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1637.

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A FVLL DECLARATION OF THE FAITH, AND CEREMONIES of the Pfaltzgraves Churches.

Sect. I.

That wee have not such a deteſtable faith, as is meaſured to us abroad by peace-hating people.

NOw to begin: Wee proteſt before God, and whole Chriſtendome, that we have not in any ſort, ſuch a deteſtable Faith, as peace-hating people aſcribe unto us, whereas they ſay:

That wee deny Gods omnipotency.

That we make God the authour of ſinne.

That we make God to be a tyrant.

That we deny the Godhead of Chriſt.

That wee deny the perſonall vnion of both the natures in Chriſt.

That wee ſay, that the divine and humane natures in Chriſt, have in no ſort any actuall and working fellowſhip one with the other.

That wee deny originall ſinne,

That wee ſay, that the Sonne of God dyed not for vs indeed and in truth, but onely a bare man.

That wee deny the power of the death of Chriſt.

That wee deny the neceſſity of beleeving in Chriſt, and ſay, that the vnbeleeving Heathens can be ſaved as well as the Chriſtians.

That wee make holy Baptiſme of no effect.

That wee deny the bliſſe making, eating, and drinking of the body, and blood of Chriſt in the holy Supper.

That wee teach, that hee that is elected to everlaſting life, muſt be ſaved, bee hee never ſo wicked; and hee that is ordained to everlaſting death, hee muſt be damned, live hee ſo holily as he can poſſibly.

Such, and many more the like blaſphemies againſt God they doe accuſe us of, that wee both beleeve and teach.

But wee can avouch it before God, that we tremble from our hearts, to thinke upon the very naming of ſuch blaſphemies againſt God, if wee were to tax others for them: how farre is it then from us, that wee our ſelves ſhould beleeve and teach ſuch?

Alſo, thoſe our defamers are never able to produce any ſound proofe againſt us, that wee did ever beleeve or teach any ſuch things. As they themſelves now lay open, and acknowledge in their laſt writings: that wee never approved any ſuch deteſtable opinions. And yet ceaſe they not to throw the ſcandall upon us: and will excuſe the ſame with this: that it is no new thing to lay upon heretickes, the evill conſequents which follow their doctrines

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as their own errours, though they do not allow the ſame. But be it new or old, we give all honeſt men leave to judge, whether it be right or not?

The Heathen had formerly a Proverbe: *Inter bonos bene agier oportet*; that is, honeſt men ſhould deale honeſtly with each other. Alſo; *Quiſque debet eſſe interpres ſuorum verborum:* that is, every man ſhould bee the Interpreter of his owne words. In which manner alſo ſaith *Syrach*, Chap. 19 16, 17. *A man letteth words fall ſometimes, which he meaneth not ſo; for who is it that failes not ſometimes with his tongue? ſpeake to thy neighbor thereof, before thou threaten him, &c.* That hath ever been the judgement of the ancient, as well among the Heathens, as people of God: that we ſhould catch no man in his words, but give every man leave to be his owne expoſitor, how he underſtands the ſame.

What in the end will come heereof, when the one ſhall deale with the other, and deceiveably lay imputations of errour on the other, which never came in his mind? Surely then ſhall men by ſuch courſes, not onely make Heretickes of *Zwinglius, Calvin, Beza, Martyr, &c.* And not onely of *Luther, Melanction, Brentius, &c.* But alſo of the Prophets and Apoſtles themſelves.

The Evangeliſt *Marke* writeth, chapter 6. 5. *That Chriſt could doe no great works in his father-land.* If a wicked man had to deale with theſe words, might he not ſeeme to have ſhew for this concluſion, that the Evangeliſt *Marke* had denied Chriſts omnipotency. *Moſes* ſaith, *God hardened Pharaohs heart. Paul*

goes yet further, and saith, *Hee hardeneth whom he will.* When a wicked man dealeth therewith, could not he with great shew make this conclusion, and say, *Moses* and *Paul* make God the author of sinne? And did not *Paul* complaine thereof many hundred yeares agoe, that men would even make such conclusions out of his doctrine against it?

Or do not the defamers know, that that wretched fellow Doctor *Pistorius* now at this present concludes against blessed Doctor *Luther?* He writes; *Doctor Luther was a Tritheit, who said, there are three Gods. Also he was a Sabellian, who said, there was but one person of the Godhead. Also he was an Arian, who denied the everlasting Godhead of Christ. Also that he was an Eutychian, who mingled the two natures of Christ in one. Also a Nestorian, who separated the two natures in Christ. Also a Valentinian, who were so mad headed, as to say, that the humane nature of Christ, descended from Heaven. Also a Marcionite, who blasphemed that Christ was not crucified & dyed in very deed, but onely in shew.* Such, and many more the like detestable heresies, that wretched fellow *Pistorius* cõstrueth upon blessed Doctor *Luther.* And to prove the same against him, hee cites his owne words, which make a great shew to that end. What will our defamers say unto it? they can say no otherwise in truth, then that Doctor *Luther* was not honestly deale withall, to construe his words so, and to draw such conclusions from thẽ as never came into his minde in all his life.

Even the very same answere shall they receive from

from us alſo who forge ſuch falſhoods (things elſe not heard of) as are above ſpecified, and the like things upon us. Which yet we repeate not for their ſakes, for to them is all ſinging and ſaying loſt. But what we ſay, that ſpeake we for thoſe honeſt mens ſakes, who would gladly underſtād how the eſtate in religion ſtandeth with us, and whom it alſo concerneth as much as us, that they bee throughly informed therein.

They may now know, and may well and boldly put this truſt in us, (for wee feare God, and deſire not to deceive any man) that all the odious and blaſphemous things whereof wee are calumniated here and there by contentious ſpirits, are no other things, but even meere flat lyes. And they need not be troubled, though they alleage, that there ſtand our own plain words. Is it not true, that our owne plaine words ſtand there. *That God is not almighty: that God is the author of ſinne, &c.* But there ſtand onely ſuch words in our writings, out of the which theſe and the like blaſphemies may be wreſted, if men wil deale diſhoneſtly with us, or not reſpect, or take to hart what we ſay, as we have often declared. In which kind of handling, may be drawn even ſuch and the like odious blaſphemies againſt God, with as great ſhew of reaſon (as is before ſpecified) and that out of the word of God it ſelf. We ſpeake not this to that intent, as if we eſteemed our writings equivalent to the word of God. We know full well that we are men, who can erre and faile. But this only is that we ſay, Can they make an evill

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conſtruction of Gods word, wherein yet there is no fault (when they will be wicked) and conclude many evill things from thence, with great ſhew of reaſon: how much more may our words be conſtrued evill, and with great ſhew, many great and fearefull errours bee drawne from thence, which are not alwayes voide of failings of themſelves? Wherfore good people are not to reſpect ſuch their concluſions. Yea alſo when they ſhall lay our owne words in our owne bookes before their faces: yet are they not preſently to conſtrue, that this or that is our opinió, as the words at firſt ſhew ſeem to beare: but they are to looke both before and behinde what is added, and what wee declare eyther there, or in other our Writings of the like matter.

Eſpecially, good underſtanding people may have good reſpect how wee have expounded our meanings, in our Catechiſme, and other manifeſt and open writings (of many godly learned men together adviſed upon, and put forth under the generall title of one or more Reformed Churches) for private writings are not alwaies ſo well conſidered of as they ſhould. And many of thoſe writings alſo there are, which moſt of us never once ſaw or reade in all our lives. And therefore we do not acknowledge our ſelves indebted to render a reckoning for them. Even as we alſo doe not thinke that the adverſe part will take upon them, to make anſwer for every thing that is privately penned by one or other on their ſides, of the learned (even the learneſt not exempted) which might be eſteemed to be

done

done either haſtily or undeliberately.

And therefore it is that wee doe even in the beginning of this writing, ſay and teſtifie, both for our needs ſake, and alſo for the common benefit: that wee (in no reſpect) have any ſuch dangerous and deteſtable beleefe, as peace-hating people aſcribe unto us.

Sect. II.

What our Faith is in very truth.

NOw if any man ſhall further demand, what then is our Faith indeed, the which wee willingly acknowledge? Then is this our anſwere, as followeth:

Wee beleeve that there is one onely true God, the father of our Lord Ieſus Chriſt, with the Sonne and holy Ghoſt, and that accordingly, there are Three diſtir & perſons in that one godly Eſſence, the Father, the Sonne, and the holy Ghoſt.

Wee beleeve further, that the ſame one God is everlaſting and Almighty, and can doe whatſoever he will. Alſo, that hee is infinite, and accordingly is preſent in all places at one time, and ſeeth, heareth, and knoweth all things. Alſo, that hee is juſt, and puniſheth no man without deſert. Alſo, that he is mercifull, and hath no delight in the death of ſinners; but that they ſhould repent themſelves and live.

3 Wee beleeve further, that the ſame one true God created heaven and earth, and all that therein is of nothing.

4 Wee beleeve further, that God ſuſtaineth and ruleth all things which hee created, and that hee hath them ſo in his hand, that no creature can ſtirre or move it ſelfe without his will; and therefore nothing can come to paſſe without his permiſſion, whether it be good or evill. Alſo, all that God doth at preſent, or permitteth to come to paſſe, hee foreknew it from everlaſting, and with well bethought councell had determined, that hee even ſo would doe it, or permit it. Alſo that hee did not determine to permit any wicked thing to come to paſſe, but that which hee could and would turne to a good end.

5 Wee beleeve further, that in the beginning God created all the Angels and men holy and good, and eſpecially man in his likeneſſe, and to bleſſed immortality. But they, to wit, the Angels, and the two firſt of mankinde, did ſhortly after their creation, fall from God their Creator: and have by ſuch their fall, brought not onely upon themſelves the wrath of God, but alſo ſuch a pollution of their natures, that now they can no more either will, or accompliſh any thing that is good. Which pollution fell on the loſt Angels altogether at one time. But mankinde inherits ſuch defilement, together with the guiltines both of the firſt and ſecond death by propagation one from another. From whence it is, that the ſame corruptiõ of mankind, is called original ſin.

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We beleeve further, though ſuch a fearefull fall, both of Angels and men, could not have come to paſſe without Gods permiſſion, and that hee appoints nothing without good conſideration: yet is not the fault of this fall in any manner to bee aſcribed to him; conſidering, that he ſo created the Angels and men, that they had free will to turne to good, as well as to bad. 6

Wee beleeve further, that it becomes not poore creatures to diſpute with God; wherefore he created the Angels and men ſo, that they could fall. Alſo, wherefore he hindred not ſuch a fall, whereas he could well have done it. He is the Lord, and his will is ever juſt and good, though wee alwayes underſtand it not. The Apoſtle *Paul* ſaith, that *God hath ſhut vp all vnder vnbeleefe, or vnder ſin, that hee might have mercy on all:* (that is, that no man may bee ſaved, but meerly by the mercy of God.) Alſo, *What and if God would, to ſhew his wrath, and to make his power knowne, ſuffer with long patience the veſſels of wrath prepared to deſtruction: and that hee might declare the riches of his glory, vpon the veſſels of mercy, which hee hath prepared vnto glory.* By this ought we in all reaſon to let it ſo remaine. 7

Wee beleeve further, that the fallen Angels and men could not free themſelves from the Almighty governance of: But that they on the one ſide as well as on the other, are in the hand of God, and their wickedneſſe cannot otherwiſe breake out, then as God hath permitted it. And this our Faith, is our greateſt comfort on earth. For, and if the wicked 8

Angels and men, had the bridle in their own powers, where ſhould wee be able to abide for them.

9 Wee beleeve further, that though God permit many ſinnes in the fallen Angels, and men, and that hee uſeth oftentimes their ſinfull actions to accompliſh his holy workes, (as hee did the abominable deeds of *Abſalom*, to the puniſhment of *David*, and the treaſon of *Iudas*, to the freedome of mankinde) alſo though hee often puniſh ſinne by ſin, and blind and harden thoſe commonly at laſt, who with ſeeing eyes will yet bee blind, (as formerly he did *Pharaoh*) yet nevertheleſſe he of himſelfe hath no pleaſure in ſinne, much leſſe doth hee provoke or drive any man thereunto: but that the precedent working cauſe of all ſinne, which goeth before, is onely and alone the free and unforced will of wicked Angels and men.

10 Wee beleeve further, that God hath adjudged the fallen Angels to everlaſting fire, without any grace or mercy, to terrifie us thereby; that wee make not a jeſt of the anger of God againſt ſinne.

11 Wee beleeve further, that God had indeed juſt cauſe and power alſo, to puſh downe the fallen men into everlaſting helliſh fire, without any grace or mercy. But hee hath not done it; but hath offered grace again to man. And that ſo he might ſhew them mercy without breach of his juſtice, hee ordained his onely begotten Sonne to be our ſurety and Mediator, and to take the puniſhment upon him which wee deſerved, and ſo deliver us from everlaſting well deſerved death, by his innocent death.

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To accompliſh the ſaid counſell and will of God the heavenly father, the Sonne of God our Lord, and redeemer Ieſus Chriſt, became man in the laſt times of the world: conceived by the Holy Ghoſt, borne of the Virgin *Mary*; and like unto us in all things, ſinne excepted. And when he had lived as a man thirty yeares, he began to teach and preach, the mercifull pleaſure of his Heavenly Father towards us poore ſinfull men: And in the fourth yeare after that, he was captived, crucified, put to death, and buried, deſcended into hell, and roſe againe from the dead the third day, and aſcended into heaven, forty dayes after, and ſet himſelfe at the right hand of God the Father Almighty; from whence he ſhall returne to judge the quicke and the dead. 12

And therefore we beleeve of Chriſt, that he is not a bare man, but that he is the everlaſting Almighty Sonne of God, who at the appointed time tooke the nature of man upon him, and is now together God and man, and who ſhall remaine everlaſtingly, in one unſeparable perſon. 13

And being thus at preſent both God and man, in one unſeparable perſon; therfore do we beleeve further, that all may be ſaid of him, that may be ſaid of God, and all that may be ſaid of man; yet with this caution, that every thing may be underſtood of him to be true; the Divine thing according to the Divine nature, and the humane according to the humane nature. For example, it may be ſayd of him, that he is from everlaſting; and alſo, he was firſt borne in the laſt times, both are true, but not 14

both according to both natures. For according to the humane nature was hee not from everlasting. Also, according to the Divine nature was hee not borne in the last times. But he is from everlasting according to the Divine nature, and first borne in the last times according to the humane nature.

15 According to which then wee doe beleeve, that in deed and truth, the Sonne of God dyed for us: but yet not according to the Godhead, but only according to the manhood: for the Godhead cannot dye.

16 Also we beleeve, that indeed and truth, Christ is present with us, and will so remaine to the end of the world, but yet not according to the humanity, but the Deity. For according to the humane nature is he ascended up into heaven. And the Scripture is manifest, which saith; *That by the offering up of his body, he must enter into the heavenly tabernacles, and not remaine upon the earth: else were he not our Priest.* Heb. the 8 9. and 10. Chapters.

17 Of the power of the death of Christ beleeve we, that the death of Christ, (whilest hee being not a bare man, but the Son of God died) is a full and all-sufficient payment, not onely for our sinnes, but also the sinnes of the whole world. And that he by his death hath purchased, not onely forgivenesse of sinnes, but also the new birth by the Holy Ghost, and lastly everlasting life.

18 But we beleeve therewithall, that no man shall be made partaker of such a benefit, but only he that beleeveth in him. For the Scripture is plaine, where

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it ſaith, *He that beleeveth not ſhall be damned*, Mark. 16 16. Alſo, *He that beleeveth not in the Sonne of God, the wrath of God abideth on him*. Ioh. 3. 36.

Wee beleeve further, that the true ſaving Faith 19
cannot be without repentance, and good workes. For ſuch a faith layeth hold on Chriſt wholly, *who was made of God not onely righteouſneſſe to us, but alſo ſanctification*. 1. Cor. 1. 30.

We beleeve further, that though the true bliſſe- 20
making faith cannot be without good workes, yet nevertheles the man before Gods juſtice ſeate (that is, when he is throughly touched with his ſinnes) neither can or ſhould beare himſelfe upon his good workes; it ſo being that they are ever unperfect. But that a man ſhall appeale onely and alone unto the grace of God, before his judgment ſeate, which grace hee hath prepared for us in Chriſt, and take hold on the ſame grace with a beleeving heart; and ſo will God forgive him his ſinnes, and eſteem him juſt for the full ſatisfaction of *Ieſus Chriſt*. And that is our meaning when we ſay, that man is juſtified before God, onely by faith, without helpe of good workes: namely, not that good workes ſhould bee abandoned, but onely that a man ſhould not put any confidence therein.

We beleeve further, that God hath ordained the 21
preaching of his Goſpell to this end, that he would work in us faith in Chriſt therby, and that the ſame preaching of God the Lord, is no jeſt, but that it is his earneſt will and intent that all people that heare ſuch preaching, ſhould beleeve the ſame, & ſhould returne

returne to Christ.

22 We beleeve further, that mankind is so corrupted by the fall of our first Parents, that they cannot understand or entertaine the preaching of Christ, unlesse God open their understandings by his holy spirit, and turne their hearts to Christ.

23 And that therefore the Gospell is not only a speciall worke of God, which God bestoweth not upon all men, but also that the understanding and the receiving of the Gospell, (or to speake with one word) Faith, *is an especiall worke of God*, Ephes. 2.8. Also, 2. Thes. 3.5.

24 Which gift no man hath deserved of God. It being so, *That all men are sinners*, Rom. 3.23. *But God gives it by grace, to whom he will*, Rom. 9.18.

25 But those whom he presently will, those hath he willed from everlasting. *For from the beginning of the world, God knoweth all his workes*, Act 15.18.

26 Therefore it is most certaine, that no man beleeveth in Christ, except God hath chosen him to everlasting life: as *Paul* saith, *The election hath obtained it, the rest have been hardened*, Rom. 11.7. Also as *Luke* sayth, *As many as were ordained to eternall life, beleeved*, Act. 13.48.

28 But therewithall it is also true, that we ought not to search into the secret counsell of God, whether we be elected or not; for such a search is in vaine. It being so that God hath sealed the booke of life, and will not permit any creature to peepe therein. But wee ought to keepe our selves to the revealed word of God, which saith, *That God hath chosen in Christ*, that

that is, to that end he might make us saved through Christ, and no otherwise, *Ephes.* 1.3. And there accordingly he commandeth us to repent, and believe in Christ, and to seeke salvation in him. This commandement of Christ should wee indeavour to hold, so far as God giveth us power, and continually pray that God will be pleased more and more to encrease our faith. When we doe so, then need wee not search further, whether wee be elected to everlasting life or not. For this is sure and out of all doubt, that all those that repent them without hypocrisie, and believe in Christ, are elected to everlasting Salvation.

But for this cause will not God reveale our election any otherwise than through such testifications, that we might not fall into fleshly security, *But work out our salvation with feare and trembling*, Phil. 2.12.

Which feare whersoever it is, certainly it is accompanied with this comfort, *That God is faithfull, and will not suffer us to be tempted above that we be able*, 1 Cor. 10.13. Also, *He will not breake the bruised reed, nor quench the smoking flax*, Esa. 42.3. Also, *That Christ will cast out no man that comes to him*; that is, that desireth to be saved by him, *Joh.* 6.37. And *That also no man shall pluck them out of my hand*, Joh. 10.28. From which comfort the faithfull find such joy which passeth all understanding: and those portions of the holy Scripture which speake of the unchangeable election and choice of God, are then no more fearfull, but unmeasurably pleasant and comfortable to them. For they conclude out of it, *That*

nothing can ſeparate them from the love of God which is in Chriſt Ieſus our Lord, Rom. 8. 38. And it is impoſſible that any where a man ſhould ſay from his heart, *I believe to obtaine everlaſting life*: But all men muſt doubt of life eternall, if wee had not that comfort, that God had ſo bleſſed us that believe in him, *That he would keepe us in the ſame faith by his power to everlaſting life*. For we are much too weak to protect our ſelves, againſt ſo much aſſaultment by the devill, the world, and our owne fleſh.

Wee believe further, that God hath alſo ordained the holy Sacraments, together with the repetition of his Word, to ſtrengthen and keepe us in faith; the principall end thereof being, that God might thereby alſo ſet before our eies the promiſes of the Goſpell, or the profits wee have by Chriſt, that ſo we might not only heare, but alſo ſee, feele, & apprehend, how he is minded towards us: namely, that he will forgive us our Sins, and beſtow upon us the Holy Ghoſt, and everlaſting life, for the merit of Chriſts blood-ſhedding. Theſe his promiſes and profits will God aſſure us by the holy Sacraments.

But on the contrary ſide, wee ought alſo to ingage our ſelves againe to God, by the uſe of the ſame, that wee will conſtantly believe in Chriſt, and will live an undying life to the honour of him.

And this is the new Covenant of God with us men, which is ſo often thought of in the holy Scripture, namely, *That God will be mercifull to us for Chriſt his ſake: wee on the contrary ſhould be obe-*

dient:

dient unto him, and according to his Commandement, believe in Christ, and love as Christians.

The old Covenant was, that God would be mercifull to man, if he fully kept the Law. But if he overtread the same in the least measure, then should he be curſed and damned. Now it was impoſſible that any man could fulfill the ſame.

Therfore hath God made a new Covenant with us, which he alſo revealed to the Fathers, and they were not leſſe nouriſhed therby unto ſalvation than we, as the Apoſtle *Paul* ſaith, *Act.* 15. 11. Wherein he promiſeth us that he will be mercifull to us, for Chriſt his ſake, though we doe not perfectly keepe the Law, but have many waies broken the ſame. Onely we ſhall acknowledge his grace, and receive it with faithfull hearts, and ſhall endeavour our ſelves from henceforth in teſtification of our duties to live unblameably: to which then hee will plenteouſly impart the helpe of his ſpirit unto us, when wee ſhall intreat him for the ſame; and hee will cover all our imperfections with the perfect obedience of Ieſus Chriſt. This is the new Covenant of God with us men, for confirmation whereof he hath ordained the holy Sacraments. For even as men uſe to deale one with another in their contracts and agreements, they make it not onely with words, but alſo they ratifie it with writing, & ſeale, are other open teſtifications, cuſtomes or ceremonies: even ſo dealeth the Lord with us. Hee tranſferreth his gracious Covenant to us, not only with words, and hath not onely ratified it by writing, but

hath inſtituted certaine ceremonies to that end, that thereby the ſame his covenant betwixt him and us might be confirmed and ratified, manifeſtly to the whole world, and be as it were ſealed alſo. And this is the right ende and profit of the holy Sacraments.

Of which there are two in the New Teſtament, Baptiſme, and the Lords Supper: even as there were two eſpeciall ones in the old Teſtament, Circumciſion, and the Paſſoever.

Baptiſme is the firſt Sacrament of the newe Teſtament, ordained of God for theſe ends: firſt, that they for their parts whoſoever they bee, that giues up themſelues to the Chriſtian faith, and ſo will enter into bond with him, giue hereby an open token and teſtimonie, whereby they can and ſhall informe themſelues ſo long as they liue, that God hath aſſuredly taken them into covenant with him, and according to the forme of the ſame covenant, waſheth them ſo certainly from the filthineſſe of the ſoule, with the blood and ſpirit of Chriſt, that is, forgiveth their ſins for the merit of Chriſts blood-ſhedding, and more and more regenerateth them by the ſpirit of Chriſt, making them new creatures; ſo certainly as they are ſprinkled and waſhed outwardly with water, which commonly taketh away the filthineſſe of the body: And ſecondly, that they alſo on the contrary ſide, for their parts openly acknowledge before the whole world, by the taking upon them the godly token of the covenant, and teſtifie their duty to God the Lord, to doe even as covenanters

venanters and members of Christ are bound and indebted for to doe, living a pure and blamelesse life, by the assistance of his spirit.

To that end is Baptisme ordained of God. Wherfore it is most comfortable and furtherſome unmeasurably to the believers. And the profit to the unbelievers is even as little, as in former times Circumcision profited the disobedient Iewes.

For though it be named the washing of the new birth, and the purging from sins in the holy Scripture; yet nevertheless hath it not that construction, as if the outward water bath, could wash and regenerate one from Sins, whether hee believe, or doe not believe: But this construction hath it, that by this manifest and honourable Ceremonie, the faithfull are admitted for children of God, and the washing away of Sins, which is performed by the blood and spirit of Christ, is thereby figured and sealed to them, with one word: *The water saueth vs not: the putting away the filth of the flesh, but the couenant of a good conscience with God*, saith *Peter*, 1. Pet. 3. 21.

Further, and though it bee that a man doe overtread the Covenant which hee made with God in Baptisme, and sometimes bee brought to an heavie fall, by the deceits of Satan, the world, and his owne flesh; yet shall he not therefore dispaire in the grace and mercy of God, but looke backe and consider, the obligement which he promised God in Baptisme, and according to the same contract, repent; that is, be hartily sory for all the evils he hath cómitted;

and entreat God, that hee will pardon the ſame for Chriſt his ſake, and after never doe ſo againe. Then will God alſo conſider his Covenant, and forgive him his ſinnes, and give him more ſtrength to encounter the devill, as he hath promiſed in Baptiſme. And ſo hath Baptiſme his profit, power, and working, ſo long as a man liveth upon the earth, though not at the very preſent when a man receives it. For all the promiſes of God are ſealed unto the beleevers by Baptiſme: under wch promiſes, this is one, where God ſaith, *So true as I liue, ſaith the Lord God, I deſire not the death of the wicked, but that he returne from his way and liue.* And ſo is alſo this promiſe ſealed to us in Baptiſme. And therefore wee ſhall not follow the devill, who provokes us to diſpaire. He is a lyar, and a murderer from the beginning. But God is a faithfull God, and never deceived any man who hath put truſt in his promiſes. With this may, and ſhall every poore troubled ſinner conſtantly comfort himſelfe.

And the better to ſtrengthen himſelfe in ſuch a comfort, amongſt other meanes, hee ought often to uſe the holy Supper; which is the ſecond Sacrament of the New Teſtament, ordained of Chriſt principally, and inſtituted for that end, to ſet his death before our eyes moſt cleerly and often times, and to aſſure us daily more and more of the partaking thereof, or the fellowſhip of his crucified body, and ſhed blood. For this is the meaning, where he tooke the bread and brake it, and ſaid; *This is my body which is broken for you, take and eate, &c.*

as if hee ſpake to every man in particular: Behold here beloved man, I know well that thou art in ſorrow for thy Sins. But be of good cheere; for as ſure as the bread is there broken before thine eies, and the wine is ſevered from the bread: ſo certainly was my body broken or put to death for thee upon the Croſſe, and my blood was ſevered and ſpilt from my holy body, for the forgiveneſſe of thy Sins: Alſo, ſo ſurely as I give thee the holy tokens of my body and blood to eate and drink, and thou haſt part and fellowſhip therein as well as others: even ſo aſſuredly ſhalt thou have part and fellowſhip in my true body and blood, which I delivered to the death of the Croſſe, the ſame was alſo performed for thy welfare. Alſo thou ſhalt be thereby delivered from the everlaſting hunger and thirſt, which elſe thou muſt have ſuffered in hell. Lay hold then thereon by true faith; and as thou there takeſt, eateſt, and drinkeſt the holy tokens of my body and blood with thy mouth; even ſo ſhut up my crucified body, and ſhed blood into thy heart; and then thou ſhalt never hunger and thirſt. For whoſoever eateth my fleſh, and drinketh my blood, hath everlaſting life; and I will raiſe him up at the laſt day: yea alſo in this life will dwell in him, and hee in mee; and will continually governe and comfort him with my ſpirit. Therefore be of good comfort beloved man, though thou beeſt but weake. No men ſhall plucke thee out of my hand. The Father who hath given thee to mee, is ſtronger than all, &c. This is the firſt and

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principall benefit and use of the holy Supper; that wee namely, as is aforesaid, may be assured in our hearts daily more and more thereby of the death of Christ, and his blessed fellowship, or of the covenant of the grace of God, which is founded upon the death of Christ, as Christ saith; *This is the new covenant in my blood*: as if hee had said, That shall be a token and seale, or assurance and confirmation of the new covenant, which I have purchased for you with my blood.

The other benefit is, that wee with this honourable ceremony shall publish, honour and praise the death of Christ before the whole world; as Christ againe said, *Doe it in remembrance of me*: And *Paul*, *As often as ye shall eate this bread, and drinke this cup, ye shall shew the Lords death till hee come.*

The third benefit is, that thereby wee may demonstrate our selves openly to belong to the Communion of Christ and his Church; and as the same fellowship requireth to live holily, and to love one another as members of one body; and to say more, to rejoyce in each other; as *Paul* saith; *The cup of blessing which wee blesse, is it not the Communion of the blood of Christ? for we that are many are one bread and one body, because we are all partakers of one bread; therfore flie from Idolatry, and have no fellowship with the devils, &c. Also we are all baptised into one body by one spirit* (namely, in Baptisme) *and have beene all made to drinke into one spirit* (namely, in the holy Supper) *therefore shall we as members of one body take care for each other, and one member have patience and com-*

compassion with another, 1. Cor. 12. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27.

And wee believe lastly, that for the most part God holdeth his Church under the Crosse, and will first make it fully perfect and glorious hereafter in the life to come, according to the patterne of his Son, who entred into glory by affliction, and sufferings.

This is our Faith, which wee have not founded and learnt, from blind reason, (as some accuse us) much lesse from Satans inspiration, as some calumniate us, nor from the weake writings of men; but onely and alone out of the infallible word of God, through the enlightning of his spirit.

Sect. III.

That the Ceremonies which wee use in our Churches, are neither against the Word of God nor Christian libertie.

COncerning the Ceremonies: for them have they lesse cause to separate themselves from us: for it is not only not the will of God, that any where the bond of Love should be broken, and the practise of Mercie one towards the other should be unperformed in respect of some difference in ourward things: according to the expresse saying, *I will have Mercie, and not Sacrifice*, Matth. 12. 7. Hos. 6. 6. But also the Protestant Estates have many

yeares since openly agree and testified thus much: *That concerning the Ceremonies, that no state should burthen, vex or damnifie another, or falsly accuse them, or permit any of theirs to doe so, so long as they agree with the Word of God.*

Yea indeed might some man say, that is passable when they doe but agree with the Word of God. But your Ceremonies do disagree from the Word of God.

Answer. If so be that any man can shew unto us any thing in our Ceremonies, which is not agreeable to the Word of God, then are wee willingly ready to renounce the same.

The first and principall offence which is taken at us about Ceremonies, is, that wee breake the bread at the Supper. But is not this agreeable to the Word of God? doth it not stand expresly in the words of the institution of the holy Supper? *The Lord Iesus, in the night that he was betrayed, he tooke bread, and when he had given thanks, he brake it, &c.* And in the first Epistle of *Paul* to the Corinthians, the 10. chapter, and 16. verse, *The bread which wee breake, &c.*

Or is it also possible that ever wee can be able to celebrate the holy Supper in any better forme, than the very same wherein Christ and his Apostles did celebrate the same? Doctor *Luther* saith, it is unpossible: *For by how much our Masses (so doth hee there name the holy Supper) are nearer to the Masses of Christ, so much the better are they: And by how much the further*

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off, so much the more dangerous, Tom. 1. Ien. fol. 330. A.

The second is, for that wee celebrate the Supper over a Table, and not over an Altar. Is not that agreeable to the Word of God? Every way, saith Doctor *Luther*: *For Christ did ordaine and celebrate the Sacrament upon a Table, not an Altar, &c. whereby to prevent that this wholesome gift could not, neither might be turned into an Offering*, Tom. 2. Ien. fol. 227. A.

The third is, for that wee doe not suffer the Sacrament to be put into our mouthes, but take it our selves in the hand, and so doe eate it and drinke it, as reasonable men use to eate and drinke. But should not that be agreeable to the Word of God? Every way, saith Doctor *Luther*: *Christ himselfe, and whole Christendome did so for a long time, and he gave us libertie to doe the like. So stands it now upon the losse of every mans Salvation, that hee doe not call back, neither accuse as unjust, nor suffer to be blamed, that which Christ himselfe, and whole Christendome formerly did practise. For that were even as much, as to denie and condemne Christ, with all his Apostles, and whole Christendome, when it was in best case, &c. And if that be therefore unright, to touch the Sacrament with Lay mens hands, because the hands commit Sins, or for that they are unhallowed: Then were it much more reasonable, that the Sacrament were not received with the mouth, much lesse suffered it to enter into the belly: yea indeed also, that no man might looke upon it. For there is neither mouth nor belly, nor*

eyes hallowed. And there are many more sinnes acted by the mouth and eyes, then with the hand. Tom. 2. len. fol. 48.

The fourth is, for that we goe not to Confession when we goe to the Communion. But therein is a mistake. For although that we doe not commonly confesse every man in particular: yet confesse wee all of us at once together; that is, wee acknowledge our sinnes openly to God the Lord together, and we intreat him for grace, and we testifie our faith and hope: and thereupon we receive of the Preacher the comfortable *absolution* of the holy Gospel, so often as we go to the holy Communion. As the ordinances of our Churches manifest. But whereas we doe not particularly every man confesse our sins to the Minister, and desire of him a secret *absolution*: That doe wee not onely therefore, for that such a processe sprang out of the Popedome; and for that it is abused to many terrible sinnes, as to treason, incontinency, blood-bathes, &c. But also whilest that we have commonly so many Communicants, that it is unpossible for us, to heare every man particularly. For when that we administer the holy Supper, then doe not wee communicate two or three together; but the whole Church communicateth together: in which, not onely many hundreds, but also often many thousands of persons are: yet hold we also this moderation herein, that those who have not formerly communicated with us, are not admitted unto the publike Confession, before such time as they have made their desires knowne, especially

cially to the Ministers, and have given testimony of their Faith and Christian conversation. Also, that all those who are troubled in their consciences, with any speciall Sins, wherby they are not able to quiet their hearts with the publike Confession and absolution, are admonished to repaire privately to the Ministers, to seek counsell and comfort from them. At what time to all that desire it, it is most truly imparted unto. And by which receiving wee suppose that our Churches are benefited. If other men know how to make it better, that doe we gladly afford them. Onely wee will put them in mind what Doctor *Luther* holdeth thereof: who saith; That private Confession ought not to be inforced with Lawes, but ought to be free, *Tom. 5. Ien. fol. 15. B.* And the Popish Canons confesse themselves, that the private Confession is not the command of the Old or New Testament, but is imposed by the Church, *Dist. 5. de pœnit.*

The fifth fault they find, is, for that we carry not the holy Communion to the sicke into their houses. But herein also doe wee nothing against the word of God. For the word of God saith, the Supper shall be a Communion. Also it should be holden when they come together, and one ought to tarrie for another, *1 Cor. 11. 18. 33.* And therefore do we think that it is not conformable to the word of God, when it is administred to one alone. And therefore also doe wee admonish our Communicants, that they participate in the Supper when they are in health, and may receive it with the publike

congregation: The which also they do; and are very well satisfied with such an order: Excepting, when at any time one is a bedrid man, and hath such an infirmity upon him, which will not suffer him to come to the publike Communion. In that case if any man desire, that the Supper might be communicated with him together in the house; It is readily accomplished; yet with this caution, that the sicke person doe never communicate alone, but that the whole company, as a little congregation or house-Church, doe communicate with him. This doe we hold to be agreeable to the order of Christ: and yet prescribe we nothing to others therein.

The sixth fault they finde, is, for that we doe not use the Exorcisme, (that is, conjuring of the devill) in Baptisme. Which yet concerneth not us alone; but also many other even of their owne Lutheran Churches: who leave out the Exorcisme in Baptisme, even as well as wee: as the orders of their Churches manifest. And Doctor *Hunnius*, chiefe Professor of Wittenberge a little before his death, did write very large *theses, de abrogando Exorcismo*: which were afterwards printed at Erphord, and from thence came to our hands: wherein he alleageth many causes wherefore the Exorcisme should also be abrogated in the rest of the Lutherian Churches, wholly, where yet it was in use: As namely, and for the first, whileſt Christ was not the authour thereof, but it is a very meere invention of man. For the second, whileſt the words (*I conjure thee thou uncleane spirit, &c.*) let them bee turned and trimmed

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the best that may bee, yet for all that they beare shew of no other construction, then as if the children of Christians were bodily possessed of the Devill.

For the third, whilest the gift of dispossession together with other miracles are ceased, and we know not now any more of any conjurers of the Devill, then of the popish Exorcists and Witches.

For the fourth, whilest not onely the common man, but also many learned make it a thing of necessitie: as if without it Baptisme were not compleat. Which is manifest by this, for that they strive so vehemently therefore, and deale so evilly, when the removall is required.

For the fifth, whilest it is a taking of the name of God in vaine: whereas it is said; *I conjure thee thou uncleane spirit, in the name of the Father, and of the Son, and of the holy Ghost, &c.* Whereas there is no uncleane spirit therein: and also there is no warrant from God for any such conjuration.

For the sixth, whilest it is a cause of much contention in the Churches of God, the peace and quietnesse whereof ought not to be hindred unnecessarily.

For the seventh, whilest it were comely, to hold in these things also a conformitie with the rest of the Protestant Churches. Wherein it is alwaies most reasonable, for those Churches to yield, who yet have the Exorcisme.

For the other who have abrogated it, cannot with good conscience establish it againe.

For

For the eighth, for that thereby they should come neerer to the integrity of the Apostolicall Churches, which they used in Baptisme.

For the ninth, for that long since the Protestant Estates in a publike Edict, (the title whereof is, *A notable demonstration of the causes, wherefore the Princes Electors and Dukes, with other States of the Auspurgs Confession, could not appeare at the intended Councell of Trent, which Pope* Pius *the fourth, had published there to be held, &c. in the 217. page, of the first printing, or 204. of the second*) had declared thus their minds herein, and said: *The holy Scripture witnesseth, that Christ hath commanded to Baptise in the name of the Father, and of the Son, and of the Holy Ghost: and hath neither commanded Crisme nor Exorcisme to be used,* Matth. 28. *Whilest then both those things, are not the ordinances of Christ, but the inventions of man, therefore they lye under the saying of Christ: In vaine they worship me, teaching for Doctrines mens Precepts,* Matth. 15.

These are neere abouts the causes which Doctor *Hunnius* alleaged, wherefore the Exorcisme ought to be disanulled in all Protestant Churches. Which Motives are worthy of deepe consideration. And at the very least they do demonstrat thus much: That it is not a Calvinish heresie, whereas many have abrogated the Exorcisme. For then must the Wirtenbergers, the Hessens, and the Pfaltzgrave of Newburges Churches, be also Calvinish: it so being that in the orders of their Churches there is no Exorcisme to be found.

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The ſeuenth fault they finde in our Ceremonies, is, for that wee doe not approue of Baptiſing by a woman: whereas yet the caſe of neceſſity is alleaged againſt vs But wee doe not know of any ſuch neceſſity: which ſhould enforce vs to flie from the inſtitution of Chriſt: who did not giue ouer the commiſſion and charge of the miniſtery of the word, and of adminiſtring the holy Sacraments to women, but only vnto men; as is very well known.

But it is alleaged, that if it ſo fall out that a Preacher cannot be had ſo ſuddenly, that then the child is ſhortened of ſaluation. But where ſtands that written, that the ſaluation is ſo knit vnto Baptiſme in ſuch a ſort, that all thoſe that depart vnbaptized muſt therefore be damned and periſh? The ſaying of Chriſt is alleaged: *Except that a man be borne of water, & of the ſpirit, he cannot enter into the kingdom of God*, Ioh. 3. 5. But firſt of all, this ſaying did he ſpeake of the earthly water in Baptiſme: & if without the ſame no man could be regenerated and ſaued. For then the theeſe who ſuffered with Chriſt on the Croſſe muſt haue alſo beene damned. To whom yet Chriſt ſaid, to day ſhalt thou be with me in Paradiſe. But this ſentence ſpeaketh of the heauenly water of the holy Ghoſt. Which water God poureth out vpon vs, when wee doe beleeue in Chriſt. As it is written in Ezek. 36. & in Ioh. 7. the 7. Chapters. And there is as little materiall cauſe to conclude the neceſſity of the terreſtriall or elementall water of Baptiſme, out of this ſaying. as out of the ſaying in Matt. 3. 11. *He will Baptiſe you*

with the holy Ghoſt and with fire. there may be concluded a neceſſity of a terreſtriall or elementall fire to be baptized withall. Beſides and if it were that this ſaying ſpeake of the baptizing with water: yet did it not therfore follow, that all vnbaptized children muſt periſh. For there was as vehemēt words ſpoken of Circumciſion, as could euer be ſaid of Baptiſme: *The vncircumciſed manchild, in whoſe fleſh the foreskin is not circumciſed, euen that perſon ſhall be cut off frō his people. Gen. 17. 14.* And yet it hath not ſuch a conſtruction, as if al vncircumciſed children ſhould periſh: but only it is thus to be vnderſtood, that thoſe children ſhould periſh, who out of a cōtempt of Gods tokē of his couenāts were of purpoſe no circumciſed. Euen as God himſelf addeth the cauſe, where he ſaith: *Becauſe he hath broken my couenāt: that is, hath diſdained it, Gen. 17. 14.* Which contempt hath no place yeelded to it, where the godly tokens of his couenant cannot be had after the ordinance and inſtitution of God. Therefore *Dauid* did neuer make doubt of the ſaluatiō of his child, for all that it died the feuēth day of his age, and ſo was as then not circūciſed. 2. Sam. 12. 18. 23. For he did not ſuffer it to die vncircūciſed out of any contēpt of the holy Sacrament: but ſeeing it did die before ſuch time as it ſhould or could be circumciſed according to the inſtitution of God. When now it ſhall ſo come to paſſe with our children, as it befell to *Dauid* with his child: that they die before ſuch time as they can be baptized according to the inſtitution of Chriſt: then do we be-

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leeue euen ſo as *Dauid* did beleeue; namely, that God is a moſt true God, & wil keepe his couenant (where he ſaid: *I will be thy God, and to thy ſeed after thee.* Geneſ. 17.7.) with vs; though he doe not alwaies affix his zeale vpon vs.

The exãple of *Zippora*, *Moſes* wife is alſo obiected againſt vs, who circumciſed her ſon, and God ceaſed to be angry, whereas elſe he would haue killed *Moſes*, Exod. 4.24.25. Alſo the exãple of the Iewiſh women who did ſecretly circumciſe their children, vnder thẽ perſecutiõ of *Antiochus*-1. Mac. 1.51.63. & 2. Macch. 6.10. But it is yet diſputable, whether theſe women did right or not? and it cannot be forced out of it, that God did yet ceaſe his anger, when that *Zippora* circũciſed her ſonne. For it may be very well, whileſt the Lord obtained his maine purpoſe with his threatnings: (that namely *Zippora* yeelded to the circumciſing of her child, which formerly ſhe would not doe, till the reſt of her failing, which accõpanied this circumciſion did alſo concurre: as that ſhe did doe it her ſelfe vnpatiently: whereas ſhe ought to haue ſuffered her husbãd patiently to haue done the ſamẽ) he did in mercy beare with the ſame: euen as he alſo did beare with others of his Saints both in the old and new Teſtament in many things out of his meere goodneſſe: not that we ſhould therefore imitate the ſame. And therfore we haue no warrãt by theſe or other the like examples: but if ſo be that one could finde ſuch an example in the holy Bible, that a child was circumciſed before the

eighth day, because of the weakenesse thereof: that were somthing to the purpose. But there is no such example to bee found. And the Iewes also at this day practise no such need circumcision. Therefore frō hence there cannot bee any need Baptisme proued. And if any where in time of need women may baptize; then may they also in time of need administrer the holy Supper: which hitherto hath neuer beene yeelded vnto them by any man.

The eighth fault which they find in our Ceremonies, is, for that we haue no pictures of God & his Saints in our Churches. But this cannot be contradictorie to the word of God. For the hauing of God & his Saints pictures in the Churches, is not onely not commanded of God at any time in his word, as our opponents themselues confesse: but also earnestly forbidden. As may be seene clearly in the second Commandement. *Thou shalt make thee no grauen Image, neither any similitude of things that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth, thou shalt not bow downe to them, neither serue them, &c.* In which Commandement God hath forbidden two things vncontroleably: first, that there shall be no similitude made of him in any manner: yea also not in the shape of a *man*, as hee expresly declareth himselfe, Deut. 4. 15. 16. 17. where he saith: *Take therefore good heed vnto your selues, for ye saw no Image in the day that the Lord spake vnto you in Horeb, out of the middest of the fire. that ye corrupt not your selues, and make you a grauen Image, or repre-*

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ſentation of any figure, whether it be the likeneſſe of man or woman, or the likeneſſe of any beaſt that is on the earth, or the likeneſſe of any feathered fowle that flyeth in the aire: or the likeneſſe of any thing that creepeth on the earth, or the likeneſſe of any fiſh that is in the waters beneath the earth. By which text the Wittenbergers were inforced, and acknowledged many yeeres agone, that in the pictures of God, very eaſily might be ſinned againſt the Commandement of God. And therefore the leſſer paintings of God, the better action performed therein. *In the needfull anſwere.* fol. 72. And therefore doe we paint no manner of pictures, that ſo we might not put our ſelves in danger of ſin vnneceſſarily. For that there is no neceſſitie of having the picture of God, the Wittenbergers themſelues do willingly yeeld the ſame to vs.

The ſecond thing which God hath forbidden vs in the command of Images, is, that wee ſhould not bow down vnto them, nor ſerue them. Out of which vngainſayably followes, that alſo wee ought to haue no Images in thoſe places, where there is any ſhew and danger of bowing before them. For it ſtands written, *Abſtaine from all appearance of euill*, 1. Theſ. 5. 22. Alſo, *Thou ſhalt not tempt the Lord thy God*: That is, thou ſhalt not endanger thy ſelf nor thy neighbour peremptorily: not in hazard of the body, much leſſe in hazard of the ſoule. Deut. 6. 16. Matth. 4. 7. Now haue all their Images in the places of the worſhip of God: and eſpecially the Images vpon the Altars: the

ſhew and danger of worſhip in them: as is largely demonſtrated in the three writings: of the *Anholtes Reformation*. Therefore cannot we otherwaies acknowledge them that ſuch Images are forbidden of God. Euen as alſo in the Temple of *Salomon*, to which for all that the maintainers of Images fly readily for ſhelter, there was not one only Altar Image, alſo not any one Image of God or of his Saints: but there was onely ſuch caruings of knobs and grauings with flowers, which could adminiſter no ſhew and danger of worſhip. The which alſo is not cõtradicted in our Churches.

The ninth fault they find in our Ceremonies, is, for that wee haue caſt out of our Churches the Latine ſongs and collects, and doe performe the whole publique worſhip of God in the Deutſch language. Now for the ſame we haue a cleare text in the holy Bible, which ſaith thus: *Hee that ſpeaketh a ſtrange tongue, he ſpeaketh not to the edification of men nor exhortation, nor comfort. Therefore ſeeke that ye may excell vnto the edifying of the Church. Elſe when thou bleſſeſt with the ſpirit, (that is in an vnknowne tongue) how ſhall he that occupieth the roome of the vnlearned ſay, Amen, at thy giuing of thanks, ſeeing he knoweth not what thou ſayeſt?*

In which text is not onely tolerated, but alſo commanded, that the publike worſhip of God ſhould be exerciſed in a knowne language: whereby a poore ſimple man may be comforted and edified, and when God is prayed vnto and praiſed, hee may be able to ſay Amen thereunto. What thinke

thinke they then to purchaſe, by taking this for an errour in vs?

The tenth fault which they finde in our Ceremonies, is, for that we haue put off the Maſſe apparell and quire veſtements, whereof we will not vouchſafe to ſay more than this, where ſtands it written, that Chriſt and his Apoſtles did put on Maſſe apparell and quire veſtments, when they did exercife the worſhip of God?

The eleuenth fault they finde, is, for that we vſe no Organs in our Churches. Whereof the people are not rightly informed. For there are diuers *Reformed* Churches, wherein the Organs are vſed. As indeed they are no where forbidden. Yet commonly we doe therefore not vſe them: whileſt we finde more hinderance to proceed thereof than profit, by the worſhip of God: and alſo in this caſe wee deſire to remaine by the ſimplicitie of the Apoſtolicall Churches, which neither had nor vſed any ſuch things in their congregations. In the old Teſtament indeed they had muſicall inſtruments in the worſhip of God: but it was alwayes ſo ordered, that the text, which was *muſicated*, was withall ſung in the naiue language, and was vnderſtood of euery one. And if when it ſhall be ſo ordered at this day, then were it not wholly againſt vs.

The twelfth fault they find, is, for that we doe not bow the knee, and put off the hat, as often as the name of Ieſus is named. Whereof wee are conſtrained to informe the Reader ſomthing more largely

largely. For it beareth a shew, as if therein they had no small cause of offence in vs. Before all other things now, we doe testifie before God, that we doe not do any such thing out of any disdaine of the pretious name of Iesus: but we doe it in respect of the wilworship which was founded in Poperie. Where the knee is bowed, and the hat is put off, whensoeuer the name of Iesus is named: but when Christ is spoken, or the Sonne of God, then doth no man put off his hat: yea although joyntly one doth name God the Father, Sonne, and holy Ghost, the blessed Trinity, yet is there no man that taketh off his hat, neither doth any man bow the knee: whereas yet God saith: *I haue sworne by my selfe, &c. That euery knee shall bow vnto me.* Esa. 45. 23. Onely, when it is said, Iesus, then doe the folke take off their hats, and bend the knee: yea though it be the name of *Iesus Syrach*. In this wilworship would not our forefathers be partakers; and therefore let fall the vse wherein the wilworship consisteth: and that by vertue of the command wee haue: *Abstaine from all appearance of euill.* 1. Thes. 5. 20. But whereas it is alleaged, that it standeth in the word of God expresly written, that euery knee should bow at the name of Iesus: to this our answer is; If it stood expresly in the word of God, that the knee should be bowed, or the hat be put off, as often as we heard the name Iesus spoken, then were we indeed wicked people, for not performing it. But wee doe not find such a command any where. The saying of

Paul

Paul is obiected, where he ſaith of Chriſt: *Wherfore God hath alſo highly exalted him, and giuen him a name aboue euery name, that at the name of Ieſus ſhould euery knee bow, both of things in heauen, and things in earth, and things vnder the earth: and that euery tongue ſhould confeſſe that Ieſus Chriſt is the Lord, vnto the glory of the Father.* Phil. 2. 9. 10. 11. But if it pleaſe the Reader to conſider the text throughly, then ſhall he finde that the name Ieſus doth not intend the little word Ieſus: but the honour, power and Majeſtie, which God hath giuen to the Lord Ieſus: that namely to him ſhall all creatures yeeld the honor of being their Lord, and muſt crouch and bow vnto him. For concerning the name or little word Ieſus, the ſame name was not firſt giuen vnto the Lord Chriſt at the time of his exaltation, but when he was circumciſed the eighth day, then was his name called Ieſus. Beſides this, ſo is not the name Ieſus, when the little word Ieſus is vnderſtood thereby: a name ouer all names, that is, not ſuch a name which was onely giuen to the Lord Ieſus: for it was a common name in vſe among the Iewes, as may well be perceiued out of *Ieſus Sirach*, and many places of the Scripture. Theſe are two vnmoueable grounds, out of which it is cleare, that in the aboue cited ſaying, by the name Ieſus, is not to be vnderſtood the little word Ieſus, but the honour, power and Majeſtie, which God gaue vnto Chriſt, after that he raiſed him from the dead: as alſo the Apoſtle *Paul* himſelfe in another

place declareth very plainely thus, where he saith: *God hath raised Christ from the dead, and set him at his right hand in the heauenly places: far aboue all principalities, and powers, and might, and dominion, and euery thing that is named*, (see Reader, this is the name aboue all names) *not in this world onely, but also in that that is to come, and hath made all things subiect vnder his feet, and hath appointed him, &c.* Ephes. 1. 20. 21. Yea and indeed also in the former text which they alleadge as making for them; *Paul* expounds his owne meaning, what it is which he vnderstand by the great name which God gaue vnto Christ after his Resurrection: namely, the name, that he should bee a Lord ouer all creatures in heauen, and vpon the earth: or as the words of *Paul* themselues are: *That euery tongue should confesse that Iesus Christ is the Lord, vnto the glory of God the Father.* Neither are wee the first who doe so expound these words, but the old Teachers, *Origen*, *Chrysostome*, and *Basill*, and many moe, haue euen so expounded the same, many hundred of yeeres agone: which exposition if it may take place, then can there bee nothing concluded out of the same; for the bowing of the knee so often as the word Iesus is nominated, but it must be confessed, that such a custome is taken vp from men: indeed vpon a good meaning, but yet from men, and that without any authoritie from the word of God. Therefore it cannot truly be said that they that discontinue such a custome, doe deale contrary to the word of God therein:

yet

yet we for our parts accuſe not the action, leauing it free in the libertie of a Chriſtian: and wee doe ſomtimes vſe it our ſelues, as we ſee it behoofull, to auoid offence. But why it is that wee cannot giue all men ſatisfaction herein: euen this is the cauſe, becauſe others alſo doe not giue vs content. For euen as they take offence, for that we doe not alwayes bow the knee, and take off the hat, when the name Ieſus is named: euen ſo are we offended on the contrary, that they doe only bow the knee and take off the hat when one ſaith Ieſus, and not in like manner when Chriſt or God is ſaid. Therfore it is the ſureſt courſe, that both of vs ceaſe togither, according to the ſaying of *Paul: Beare ye one anothers burthen, and ſo fulfill the law of Chriſt.* Gal. 6. 2.

The thirteenth fault which they finde, is, for that we hold certaine of the aboue mentioned, (as the breaking of bread, alſo the putting away of Images, &c.) for needfull: whereas our opponents hold them but for meere indifferent things: and therefore they complaine againſt vs, as that wee ſhould deale againſt the Chriſtian libertie. But on the contrary ſide our opponents hold certaine things for needfull (as the confeſſion in the eare, alſo the bowing of the knee at the word Ieſus, &c.) which wee eſteeme but for meere indifferent things. Therefore alſo the beſt that is to be done in this matter, is, that the one ſide beareth with the other, till ſuch time as we doe all of vs attaine to deeper vnderſtanding: euen as the Apoſtle

Paul admoniſheth vs, where he ſaith: *One beleeueth that he may eate of all things: and another which is weake eateth herbes. Let not him that eateth, deſpiſe him that eateth not, and not let him which eateth not, condemne him that eateth: for God hath receiued him. Who art thou that condemneſt another mans ſeruant? hee ſtandeth or falleth to his owne Maſter: yea hee ſhall be eſtabliſhed: for God is able to make him ſtand.* Rom. 14. 2. 3. 4. And ſo much alſo bee ſpoken of the Ceremonies.

CONCLVSION.

AND thus the Chriſtian Reader hath vnderſtood what we beleeue or doe not beleeue: alſo, what wee doe vſe for Ceremonies, or doe not vſe: and wherefore wee doe the one and not the other: and we hope hath obſerued ſo much out of the ſame, that wee are not ſo wicked people as wee are proclaimed to bee abroad: but that we are ſuch people, who deſire to ſerue God truly according to his holy word: alſo that we doe not beleeue and teach otherwiſe of the grounds of ſaluation, then as Doctor *Luther* of happy memorie did beleeue and teach.

All which wee haue therefore diſcuſſed ſo largely, that thereby good hearted people, who with vs do acknowledge how perillous it is in the Proteſtant Churches on both ſides, by reaſon that

that they ſeparate themſelves, and in that reſpect would gladly lay their conſultations for peace and unity; might be brought aſſured, that by ſuch their conſultations they ſhall not ſinne againſt God. As the contentions have hitherto ſaid; in this that they alleaged, and yet doe alleage that they are contradictory to Doctor *Luther*, not only in ſome by-queſtions, but alſo in the grounds of ſalvation, and that we have a more ſcandalous beleefe of Chriſt then the divels have. Which if it were true, then could not any man indeede with good conſcience acknowledge us for brethren in matters of faith & accordingly unite themſelves with us. But we hope, that all thoſe who have read this our declaration with circumſpection, & wel põdered the ſame; ſhall bring another verdit of us, & we wiſh it frõ the bottom of our hearts, that our hope may be fulfilled: not only in reſpect of our ſelves, but alſo in regard of themſelves, God he knoweth it. For we tremble in conſideration of the eſtate of the poore common people, and of ſo many women & children, who are endangered to the uttermoſt as well on the one ſide as on the other: If we ceaſe not to ſeparate our ſelves from each other. And it is to be feared, in ſhort time alſo. For it is manifeſt, and it proclaimes it ſelfe daily more and more in all nations, what blood-thirſty plots the Ieſuits propound to thẽſelves, againſt all thoſe who are gone out from the popedome, whether they be called Lutherans or Caluniſts. It is very true,

the contentious will not beleeue it, that any miſchiefe can betide them from the popedome: and therefore they laugh at vs very ſcornfully, for that we are ſo fearefull. But the bould valiants haue cauſe to looke well to themſelues, that the Scripture be not fulfilled in them, which ſaith: *Woe to them that are at eaſe in Zion, and truſt in the mountaine of Samaria: and that put farre away from them the euill day: and are not ſorie for the affliction of Ioſeph. Therefore now ſhall they goe captiue with the firſt that goe captiue, and the ſorrow of them that ſtretched themſelues is at hand.* Amos.6.1.3.6.7.

We confeſſe, that we feare, that there will ſhortly befall ſome calamitie in Deutchland: except it bee preuented in time. And therefore our Councell is to hold peace and vnitie amongſt our ſelues: as being the beſt meanes to ſtop the common miſerie. Will this our Councell yet bee acknowledged and accepted: well and good. If not; then haue we done what appertained to vs. And we will not for all that diſpaire, or renounce the Confeſſion of the truth, though the whole world ſhould leaue vs. *God being on our ſide, who can be againſt vs:* hereof we are well aſſured in our hearts. And it ſhall not bee grieuous, if it pleaſe him to lay ſome affliction vpon vs. *For all muſt worke together for the beſt to vs. For the loue of God is ſhead abroad in our hearts: and his ſpirit beareth witneſſe with our ſpirit, that wee are the children of God. and that wee were choſen to bee ſuch his children, before the foundation of the world was laid. And therefore are wee*

per-

perſwaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall be able to ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord.

FINIS.